NEW ORDERS NEW,

Agreed upon by the

PARLIAMENT OF ROVND-HEADS.

Confirmed by the Brethren of the New Separation Assembled at *Round-heads-Hall* without *Cripple-Gate*.

With the great discretion of Master *Long-Breath* an upright New inspired Cobler Speaker of the House.

Avowed by *Ananias Dulman, alias Prick-eares. Cler. Parl. Round.*

London, Printed for *T. V.* 1642.

COVER BY FANTAGRAPHICS

Two and twenty Orders agreed upon by the Parliament of Round-heads.

IN the ſpacious Theater of the Univerſe, the ſingular conditions of ſingular Perſons are directly articulated in ſome expreſſe place. Wherefore the *Round-heads*, whoſe Pricke-eares are longer then their Haire, have erected an Image of their own Imaginations; a Synagogue, or a convenient place conduceable to the obſcured ſecrecy of their Conventicles: and they gave a plauſible appellation to it, calling it *Round-heads* Hall. Here did the Councell of *Fooles* meet uſually, and called themſelves, *The Simple Senate of the Times*. There are ſeverall places for ſeverall Men appointed, yet I did alwaies wonder, that one ſhould be ſo long wanting: There is *Newgate* for Theeves, *Ludgate* for Debters, the *Counter* for Drunkards and miſdemeanors, *Bridewell* for Idle Perſons, *Bedlam* for Mad Men; but I wondered extreamely there ſhould be no place appointed for *Fooles*: but the *Round-heads* have taken that into their ſerious conſideration, and leaſt a place ſhould be wanting for *Fooles*, they have built *Round-heads Hall*, wherein

they seeme to have done a great Act of Charity: for Charity begins at home.

The end, for which this Hall was built, is this; They have beene diverse times assaulted, and confronted by the Cavaliers, therfore they have thought it expedient to call a Councell of their own Tribe, and either by Policy to prevent them, by Arguments to confute them, or else by strength to fortifie themselves against those Cavaliers.

They sat in forme of a new Parliament, Master *Long-breath* was speaker in the House, whose lungs were so strong, that hee would usually prate six houres together, like one of our inspired Lectures or the Lectures, which are now most in use. The Clerke of the House was *Dulman*, or Prick-eares, for what he wanted in knowledge, he had aboundant in his Eares.

Thus being conveened in this *Round-heads-Hall*, in this manner without any Order: for they say Order is prophanesse, and where no Order is, there can be no transgression upon any, and where no transgression is found, there can be no prophanesse. *Ergo*, It is holinesse to be without Order: They began to shew their simple Opinions, each Man at least foure Houres, and after the minds of them all were knowne, and uttered by the instinct of the Spirit, they unanimously agreed to Order these things following.

Orders

Orders made by the Parliament of Round-heads, *sitting at* Round-heads-Hall *without Cripple-Gate.*

SInce the Lobs and Common Fooles assembled at *Round-heads Hall*, have understood in sincerity the manifold distempers of Religion, the errors of People, and the malignity of some Popishly affected, and that they being sensible of the insolency of the Cavalleers, and what imminent danger that insolency may produce, if not prevented in time, It is therefore by them ordered.

1. Since a parity was first ordained by God himselfe, and that there needeth no Order or Degree of persons, because God is equall and no respecter of persons. Be it therefore ordered, that we have no King but *P*.

2. That we have no Bishops, because they are the Popes Sons, but that we send them either to the Tower or Tiburne.

3. That we have no Churches, for they are of a Popish construction, and were derived first from Rome.

4. That we have no Bels, Organs, or Babylonish Timpans, for they all tend to the prophanation of Gods holy Word.

5. That we have no Crosses, for they are meere Popery, and tend to the Confusion and Opposition of Scripture: especially let the sight of Cheapeside Crosse be a detestation unto you all: and let those Streets that are called Crosses, as Red-Crosse street, and White-Crosse, &c. be turned otherwise

and

and called after the Names of some of our owne Family, as *Greene*, *Spencer*, *&c*, and call it rather *Green-street* then Red-Crosse-street, &c. that thus all prophanesse being rooted, and extirpated from our conventions, nothing but holinesse may remaine amongst us.

6. That there be no tolleration of Surplices, because it was the defiled Smocke of Pope *Jone*; who being great with Childe, had her Smocke made the wider, which is now commonly called a Surplesse.

7. That we assume no other Names to our selves but *Round-heads*, and that this *Round-heads-Hall* shall be our meeting place.

8. That we have no pictures of Saints, Cherubims, &c. because they leade the way to Idolatry and Abomination.

9. That any *Round-head* (being Gods annointed) may, and shall have authority by Us, the Parliament of *Round-heads*, to Preach, teach, Pray, and Instruct in any place soever; whether it be in a Barne, Chamber, Stable, Loft, Garret, Field, Ditch, Sawpit, in Woods, or under Hedges: either by Land or Sea, without the prohibition of any Place; provided onely, That it be not taught in a Pulpit, for that tends to the advancement of Popery, therefore it is more convenient in a Tub.

10. That in our Prayers a singular caution be made, not to pray for the King, Queene, Prince or State: but especially, not for Bishops or Universities; and that it be no set forme of Prayer, but such as the Spirit doth suggest into the heart, yea the Lords Prayer is not to be used amongst us Holy ones as lawfull.

11 That

11. That Salvation be Preacht to none but *Round-heads*, because we are the only Children of Grace, and to us belongeth the Kingdome: for at the latter day of judgment it shall be said, *Come ye Round-heads, &c.* but *depart yee Rattle-heads and Cavaleers, &c.*

12. That in stead of Matrimony, if any Brother taketh affection to any Sister; or if any Sister mutually reflects her love to any Brother, they may (if they agree in the affectionate community of the Spirit) take one anothers word; without any other fooliſh circumstance, as the Church of *England* ignorantly useth.

13. That in the Buriall of the Dead, Prayer is as needleſſe as superfluous, and therefore no words are to be expreſſed, because it is Popery to pray for the Dead.

14. That none ought to be Baptised, before they be foureteen years of age, and have their names written ten in the Book of the Faithfull.

15. That the *Common Prayer* is *Parrage*, and made by the *Popes* Cook, being the Rubbiſh of Babiloniſh opinions, and therefore ought not to be used but as *Apocrypha*.

16. That every thing be common amongſt the Brethren, one Mans Wife for another, when the candle of iniquity is extinguiſhed, and the Spirit moves, as to the Expoſition of that place in Scripture, *Increaſe and Multiply*.

17. That no kneeling at the Sacrament be allowed of, but that it shall be received at Night in an upper Roome, only by twelue together, sitting all round.

18. That none shall weare long haire, for as Souldiers are known only by their Colours they weare;

so we will be known to be *Round-heads* onely by our long Eares.

19. That our Diet be very provocative, and whatsoever is effectuall to the accompliſhment of this purpoſe, that it be eſteemed as a Soveraign Antidote to expell the contagious infection of deſpaire, and very co-operative to revive our dead and fainting Spirits; becauſe they will be much weakened with ſuch holy zeale, and will want ſome lively nouriſhment; therefore let our bodies be alwaies well tempered, that our pulſes may beat hard when the fleſh riſeth.

20. That all Learning, Order, Diſcipline, and the Univerſities be abrogated from all our Brethren, as being Popery.

21. That every Yeare there ſhall be the *Round-heads* Feaſt Celebrated, a well-lung'd-long-breathed Cobler ſhall preach a Sermon ſix houres, and his Prayers two houres long, and at every Meſſe in this Feaſt ſhall be preſented a goodly Diſh of *Turnips*, becauſe it is very agreeable to our Natures; for a *Turnip* hath a round head, and the Anagram of *Puritan* is *ATURNIP*.

22. That whoſoever ſhall not agree and condeſcend to the due obſervation of each particular Order by us here eſtabliſht, they ſhall be held as the malignant party, enemies to the State of the *Round-heads*, and worthy to be renounced, ſuſpended, or excommunicated, and never to be re-admitted into the Society of the Brethren.

FINIS.